



THE  
CATHOLIC  
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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION  
THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME XLVIII

NUMBER 4

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# The CATHOLIC EDUCATIONAL



# Review

VOL. XLVIII

DECEMBER, 1950

NUMBER 10

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The Catholic Education Press

Published monthly except July and August by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly \$3.00; single number, 40 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

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## WISDOM DERIVED FROM A STUDY OF THE LIFE OF CHRIST AND THE LITURGY

RT. REV. W. H. RUSSELL\*

The theme of an article entitled "Wisdom in the Colleges," which appeared in the May 1950 issue of *The Catholic Educational Review*, was that we must give theology to college students for it is "the only, true adequate wisdom that can be acquired through the efforts of the human mind."<sup>1</sup> If theology is not given, then the alternative is this: "Must colleges insist upon stupidity in their graduates?"<sup>2</sup>

The article is conspicuous for its insistence on the word "only" but even more so for the implications it leaves undeveloped. By "theology," as the word is used in the article, is understood only one thing, the speculative, argumentative, Scholastic method of study. By the use of the exclusive "only," it is definitely stated that Scholastic theology gives wisdom, and it is implied that no other method of presenting theology can do so. The possibility that there are different ways of giving theology to college students is not even considered. Those who question the claims of the advocates of "theology for the lay student" are by no means arguing against the value of theology itself. They merely question the amount of content offered by that plan and the method of instruction employed. The writer of the May article argues that there is only one way, one method, to teach theology to lay students. He does not inform the reader directly that his is a plea for the purely speculative, argumentative, Scholastic approach as the only way. A question may be raised as to whether the method he advocates really is the only true, adequate way to impart wisdom to college minds. Think of the other methods of arriving at wisdom which would be excluded, if the thesis that there is but one method be true!

---

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<sup>1</sup> Walter Farrell, "Wisdom in the Colleges," *Catholic Educational Review*, XLVIII (May, 1950), 290.

<sup>2</sup> *Ibid.*

To say the least, it is very doubtful that it is the mind of the Church to condemn to stupidity those who have not had Scholastic theology. Most theologians are men blessed with a high degree of common sense and, even when most enthusiastic over the intellectual dignity of their subject, they hesitate about making exclusive claims on wisdom or about imposing the purely speculative method on the laity. With sincere humility, Father John Courtney Murray, one of our best-known American theologians, said: "Hardly knowing what theology itself is, it is difficult to know what a theology for the laity should be."<sup>3</sup>

It is not my concern to consider here the matter of theology in the seminary; nor do I intend to discuss at this time any full outline for college religion. The college problem is distinct from the seminary problem, both as to what is to be taught and how it is to be taught. My concern is chiefly with the expression "only, true adequate wisdom" as used in the May article. Since, in this article, no distinction is mentioned between theology for seminarians and theology for the laity, one is forced to state that Church pronouncements in regard to theology generally refer to the training of the clergy. In Church pronouncements and in the judgments of theologians on clerical training, however, the exclusiveness of method of the May article is not to be found.

The Church has officially approved Thomism both as a philosophical system and as a theological system. We are in duty bound to revere and respect the magnificent synthesis of St. Thomas. Pope Leo XIII referred especially to the "golden wisdom" of St. Thomas, which he wished restored. But glorious as this "golden wisdom" is, it is not the "only" wisdom. Leo did not intend that we should look only backward and never forward. He did not propose the *Summa* as an unalterable wisdom, as something equal to Revelation. Neither did Pius XII in his recent condemnation of those who condemn Scholastic theology wish to exclude from our philosophic system "the fruits of the progress of the human mind." Cardinal Suhard has stated for us a principle which college students have a right to know:

---

<sup>3</sup> John Courtney Murray, "Toward a Theology for the Laity," *Theological Studies*, V (September, 1944), 375.

First we must not confuse the integrity of doctrine with the preservation of its passing forms of expression. No doubt—and it must be affirmed more than ever—the revealed deposit is the essential treasure of the Church which cannot be damaged without suicide or sacrilege. Undoubtedly we must scrupulously maintain the defined dogmatic formulas. But must we identify Revelation with theological systems and schools? . . .

Does this mean that the Church cannot prefer one synthesis to another? It certainly does not.<sup>4</sup>

And then, after showing how the Church favors Thomism, the Cardinal adds:

Must we conclude that St. Thomas has said everything, and that his thought has exhausted and equaled the revealed deposit? Must we now stop thinking? Obviously not. As Lacordaire expressed it: "St. Thomas is a beacon not a terminal."<sup>5</sup>

Moreover, the Cardinal insists:

. . . excessive traditionalism forgets one of the factors of the problem, and thus ends up in the same contradiction as modernism. While the latter made a norm of every value of today, the former makes of yesterday's forms the ideal of the present. This is a serious mistake . . .<sup>6</sup>

Mention is made in the May article of the scientific method and of the method elaborated in the age of the *Summas*. The implication is clear that only by this method can the lay student acquire true, adequate wisdom. "And without the radical and essential method of teaching a science, the student, as St. Thomas says, goes away empty."<sup>7</sup> But does the student come away, let us say, from St. Paul, empty? Moreover, it is insisted:

The penalty for not giving the students this science is, in this matter, to send them away intellectually empty. Without any name calling, but in the strictest use of the terms, this means to send the student away stupid; for stupidity is the absence of wisdom.<sup>8</sup>

Is the student stupid after studying Christ? Were those who studied theology before the Middle Ages stupid?

What is surprising in the May article is the tendency to use theology mainly as a tool. It speaks of the "end of teaching,

<sup>4</sup> Emmanuel Cardinal Suhard, *Growth or Decline?* trans. James A. Corbett, p. 49. South Bend, Ind.: Fides Publishers, 1948.

<sup>5</sup> *Ibid.*, 50.

<sup>6</sup> *Ibid.*, 52.

<sup>7</sup> Farrell, *op. cit.*, 292.

<sup>8</sup> *Ibid.*, 296.

which is properly the imparting of a science or an intellectual habit. . . . Granted this inviolable method, the primary object of teaching, the imparting of an intellectual habit, is safeguarded."<sup>9</sup> Is this "inviolable" method equal to Revelation or superior to Christ's methods?

Certainly, we need much more intellectual maturity in our college students, but must we not be careful also about separating the intellectual from the spiritual? Did Christ do it? Theology is a sacred subject. Teaching in a Catholic college, intellectual as it should be, is also a holy vocation. With regard to the outcomes of a study of theology dominated by human reason, Father Pepler says that the Church's members

sometimes perhaps speak rather the language of the pagan sages, like Plato or Aristotle, than the Word of God in Christ Jesus and promulgated by St. Paul. Their message sometimes becomes almost exclusively a matter of apologetics in which human reason is pitted against human reason. And a theology that is guided and dominated by human reason, though it may be accurate, will be dry and arid, leading not to wisdom and virtue, but to dispute and fruitless controversy.<sup>10</sup>

And Father Stolz, O.S.B., maintains that

from patristic tradition and its manner of speech, we learn that theology is not a mere science but a *charism* which, built upon the grace of faith and directed by a special impulse of the Holy Spirit, enables one to speak of divine truths in a manner required by the present needs of the faithful. . . . (The theologian) dare not use the faith as he would a scientific working hypothesis. Keenness of intellect, a broad knowledge of human wisdom and science—these, however important, must take second place. . . . It is only our age with its emphasis on scientific schematization and atomization, that has divorced piety from theology and relegated to ascetics and mystical theology the duty of nursing piety while limiting dogmatic theology to dialectical elaboration of revealed truths. . . . Precisely herein lies the distinction between genuine, close-to-life theology, which necessarily touches also the heart, and a mechanical compilation of the truths of faith, however scientific, which fails to become a living word of God about God. . . . If therefore the theologian's testimony of God is actually to be a continuation of Christ's witnessing to His Father on earth, it cannot be an impersonal, scientific and lifeless schematization.<sup>11</sup>

<sup>9</sup> *Ibid.*, 292-93.

<sup>10</sup> C. Pepler, O.P., "The Bread of the Word," *Blackfriars*, XXVII (July, 1946), 243-44.

<sup>11</sup> Anselm Stolz, O.S.B., "Theology and Piety," *Orate Fratres*, XVII (December, 1942), 58-63.



These views of theologians become all the more significant when it is realized that it is precisely the purely speculative, the scientific, the argumentative theology that is presented in the May article as necessary for college students. Father Murray comments: "Of themselves, courses in theology will not make dynamic laymen any more than they make saintly priests."<sup>12</sup> The Church will always need speculative theologians among the priests to draw out into clearer relief the implications of Revelation, to defend the deposit of Revelation, and to search out and contradict error. But is it the highest wisdom to train college students in the same manner? Is the disputing, heresy-searching mind our highest desideratum in the college graduate? Is that the characteristic mark of the Catholic college graduate in the mind of Christ? "The master must certainly know his theology," says Canon Leclercq, "but it is a fallacy to suppose that the faithful ought to turn into theologians."<sup>13</sup> Moreover, the consequences of the logic of the May article would be the sacrificing of the majority of college students to a method by which only the few can profit. According to St. Thomas, speculative and ordered knowledge is the privilege of the few.<sup>14</sup>

In fact, most theologians who argue in favor of theology for college students would limit it to the few who have the capacity and the interest for this type of study. There are plenty of intelligent students in our colleges, but not many who are interested in speculative theology as it is now taught. Few college students have the philosophic background necessary to appreciate and to profit by arguments in the third degree of abstraction. And without a background in Thomistic metaphysics, Thomistic theology is only partially intelligible. St. Thomas himself seems to incline toward the view that all are not ready for the full measure of sacred truth: "One ought by obscurity of speech conceal some sacred truths from the multitude. . . . There

<sup>12</sup> Murray, *op. cit.*, 345.

<sup>13</sup> Canon Jacques Leclercq, "Imparting a Liking for Religion and Christianity," *Lumen Vitae*, V (January-March, 1950), 156.

<sup>14</sup> P. Roussetot, *The Intellectualism of St. Thomas*, trans. J. O'Mahony, p. 229. London: Sheed and Ward, 1935.

are mysteries which ought to be concealed by obscuring words."<sup>18</sup> Now, no one can accuse St. Thomas of advocating the withholding of any truth from any person capable of understanding such truth. His point here must be taken in the light of his solicitude for preventing confusion in the minds of those who do not yet have the prerequisite knowledge for understanding certain sacred truths. Students, however, and particularly our college students today, are inquisitive and they are discouraged when something is presented to them in class in an intellectual form with which they have had little experience and which they are unprepared to pursue on their own. Such presentation of truth to be learned violates the principle of apperception to whose soundness the entire history of the psychology of learning attests. Is it not better to present to our college students those truths of our sacred religion which they are intellectually ready to assimilate and in a manner adapted to their intellectual development?

If speculative theology is the "only true, adequate wisdom" that can be given to college students, what are we to think of the mind of the Church as set forth in Canon 400? There, the duty is laid on the bishop of seeing that a theologian explain Sacred Scripture publicly in church. Is the Church unwise in preferring Scripture to theology in instructing the people? Moreover, since the Church grants indulgences for the reading of Sacred Scripture, may we not conclude that there must be some wisdom in the results obtained?

We know, of course, that the *Bible* by itself is incomplete. But are we to say that the science of speculative theology or a theological system by itself is more adequate than the inspired word? At the Council of Trent, the Church placed the *Summa* of St. Thomas next to the *Bible*. It appears that some proponents of speculative theology as the "only wisdom" forget to place the *Bible* next to the *Summa*. In the May article, there is not a single reference to Sacred Scripture.

Divine Wisdom is to be found most certainly in the word of God. Pope Benedict XV, speaking of the importance of read-

<sup>18</sup> St. Thomas Aquinas, *The Trinity and the Unicity of the Intellect*, trans. Sister Rose Emmanuella Brennan, pp. 64-66. St. Louis: B. Herder Book Co., 1946.

ing Sacred Scripture for the attainment of wisdom, maintained that whoever comes to the *Bible* with piety will "experience the truth of David's words: 'The hidden and uncertain things of thy wisdom Thou hast made manifest to me.'"<sup>16</sup> Referring to St. Jerome, Benedict said: "This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetrias are really addressed to us all: 'Love the Bible and wisdom will love you.'"<sup>17</sup> Again in the words of St. Jerome, the same Pope admonished the faithful: "'Provided our bodies are not the slaves of sin, wisdom will come to us; but exercise your mind, feed it daily with Holy Scripture.'"<sup>18</sup> St. Jerome's teaching of the need of Sacred Scripture for the wise man is also supported by Pope Pius XII who quotes him thus: "'If there is anything in life which sustains the wise man and induces him to maintain serenity amidst the tribulations and adversities of the world, it is in the first place, I consider, the meditation and knowledge of the Scriptures.'"<sup>19</sup> Perhaps, after all, speculative theology is not the only avenue to wisdom available to the college student.

No one can derogate in any way the renown that St. Thomas so justly deserves. In the May article, he is hailed as the great teacher of wisdom. Right as this is, it does not justify the writer's neglect of an even greater teacher, Christ. One of the scarcely tapped sources of pedagogical insight is Christ, the teacher, and particularly the teacher of wisdom. Should we ignore Christ's plan of instruction and His method of presentation because they are not characterized by the speculative pattern? St. Thomas himself, in his dedicatory note of the *Catena Aurea*, a commentary on the Gospels, stressed the value of the content of Sacred Scripture and of Christ's manner of teaching in instruction of the faithful, when he praised Pope Urban IV and his efforts in this regard, saying: ". . . you expend care with such diligence on that most excellent wisdom which the Wisdom

<sup>16</sup> Benedict XV, "Spiritus Paraclitus," *Acta Apostolicae Sedis*, XII (September, 1920), 405.

<sup>17</sup> *Ibid.*, 399.

<sup>18</sup> *Ibid.*, 404.

<sup>19</sup> Pius XII, "Divino afflante Spiritu," *Acta Apostolicae Sedis*, XXXV (October, 1943), 323.

of God, garbed in human flesh, both taught in words and demonstrated in works."<sup>20</sup>

The acquisition of a real knowledge of the living Christ of the Gospels by college students is an intellectual achievement. It is gratuitously assumed in the May article that where the life of Christ is made the basis of a religion course in Catholic colleges it is only "devotionally treated."<sup>21</sup> This just isn't true, as many earnest teachers and thousands of serious students will attest. There is no evidence that while the study of speculative theology makes one intellectual, the study of the life of Christ in Sacred Scripture only makes one pious. Both studies require the use of intelligence and both are capable of developing intellectual habits. Moreover, it is claimed in the May article that college students are enthusiastic about theology courses; college students are equally enthusiastic about courses on the life of Christ. In fact, seminarians who take courses of both types are very enthusiastic about their courses on the life of Christ.

It is one thing to *know* Christ and another thing to *know about* Christ. And St. Jerome maintained: "To be ignorant of the Scriptures is to be ignorant of Christ."<sup>22</sup> Without doubt, St. Thomas is our safest guide to doctrinal exactness in the tremendous mystery of Christ, but the words of St. Thomas are not equal in value to the words of Sacred Scripture. The *Summa* presents us with an abstract analysis of Christ but no picture of the living Christ. One of the weaknesses of systematized theology is that in it truth becomes very impersonal. The professedly abstract nature of such theology is in contrast to the personal touch of statements like "I am the way, the truth, and the life."<sup>23</sup> Is not this personalized truth preferable for college students if the aim of Catholic education is to build the supernatural man? The end of Catholic education is to strive "until Christ is formed in you."<sup>24</sup>

It is said that theology gives integration, orderliness, and maturity. But what is meant by integration and maturity? The-

<sup>20</sup> S. E. Frette (ed.), *S. Thomae Aquinatis Opera Omnia*, Tomus XVI, p. 2. Paris: Vives, 1876.

<sup>21</sup> Farrell, *op. cit.*, 294.

<sup>22</sup> St. Jerome, *In Isaiam*, Prologus, p. 17. ML XXIV.

<sup>23</sup> John, 14:6.

<sup>24</sup> Gal. 4:19.

ology may give maturity in defending the faith, but what about maturity of positive appreciation? Due to the Aristotelian, speculative approach to God used in theology it is doubtful whether the untrained college student can be brought close to God in this way. Note the wisdom in Christ's manner of bring humans close to God: "Just Father, the world has not known thee, but I have known thee, . . . And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."<sup>25</sup> Christ does not propose the perfection of the self as the aim in life, which the Greeks did, and which theology more or less adopts. Christ says: "But seek first the kingdom of God and his justice. . . ."<sup>26</sup> This same principle underlies the structure of the "Our Father." The first half of this prayer is a giving to God with no thought of the self; then, we think of getting from God, which is the second half. Would not college students become mature, wise, and balanced, if built on such a principle? There is order here; it is the order followed in a course on the life of Christ.

Theological integration is not the living integration which is nourished by such statements as: "My food is to do the will of him who sent me, to accomplish his work. . . . I do always the things pleasing to him. . . . I have glorified thee on earth."<sup>27</sup> Do not such texts and scenes integrate one's life, including one's intellect? If college students seek always to please a loving Father, are they not integrated and wise? Likewise, there is tremendous wisdom in analyzing for students the beatitudes as laws of happiness. Theology, as taught today, does not bring out the social significance of the language of the "Our Father." It is precisely such social wisdom that students need today. To be truly integrated, students need to be orientated toward neighbor as well as toward God.

In theology the scheme of the moral virtues is worked out according to a philosopher's plan. Would it not be wise to give students a plan of the virtues as Christ lived them? Are we to say that the philosopher's natural plan is wiser than Christ's

<sup>25</sup> John, 17:25-26.

<sup>26</sup> Matt. 6:34.

<sup>27</sup> John, 4:34; 8:29; 17:4.



supernatural plan? Christ's plan has the advantage of being worked out concretely and personally. It is not mere theory. While admitting that St. Thomas maintains that the supernatural virtues are not "stuck on" to our nature but spring from grace, Father Gardeil, O.P., says of the Angelic Doctor's moral theory:

All the same his moral theory, however lofty, still retains a natural element, materially speaking: it is not an exclusively Christian morality. Specifically Christian holiness is more simple; it consists in looking at Christ and transposing his words and example into our own life. The bond of transposition is love. We gaze at Christ, we love him; and by that very fact we are transported into him and we show forth his characteristics in our own life. That is purely Christian holiness. It is no longer a question of the Nicomachean Ethics; it is more lofty, simpler even than St. Thomas's moral theory: Christ is my life—it is nothing but that.<sup>28</sup>

We have much to learn from Christ on how to present truth to the college student. Christ presents truth in living, concrete, personal situations. Christ so taught that the learners felt that they had to do something about His teaching; He commanded them to do what He taught. Christ used parables and material visual aids; He tied his teaching to the times. Christ taught the whole man—through his senses, through his emotions, through his will, and through his intellect. What right have we today to abandon the teaching example of the Divine Master?

The Popes of our century have described the outcome of Christian education with a term which merits consideration in the realm of wisdom as well as theology in its speculative form. The term is "Christian spirit" or "Christian instinct." Pius X wrote: "The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the solemn and public prayer of the Church."<sup>29</sup> Pius XI said:

The people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectively by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching of the Church. . . . The Church's teaching affects the

<sup>28</sup> A. Gardeil, O.P., *Christ-Consciousness*, p. 25. Oxford, Eng.: Blackfriars Publications, 1947.

<sup>29</sup> Pius X, "Motu Proprio," *Acta Sanctae Sedis*, XXVI (December, 1903), 388.



mind primarily; her feasts affect both mind and heart and have a salutary effect on the whole of man's nature.<sup>80</sup>

It is hard to reconcile the view that theology in the speculative form is the only true and adequate wisdom available for college students with these statements.

Finding the best way to make our college students better Catholics is, indeed, a big problem. To solve it, we need the help of many persons in the Church whose competence in the specialized fields of her divine mission fits them to make a contribution to the solution. We need the help of the speculative theologian and of the confessor in the box, of the teacher in the classroom and the parent in the home. We could well use a theologically trained laity; but in the face of the crisis in which the Church now finds herself, with Communism and other social evils rampant, and with the urgent need of more Christ-like living among her members of all social and economic levels, is it unwise to be practical in our teaching? Of some existing college religion programs, the writer of the May article has this to say:

Sheer boredom or laziness on the part of the faculty may settle for a "practical course" consisting, say, of a year on the life of Christ, devotionally treated, of course; another year on the liturgy, liturgical prayer, and the Mass; marriage is always good for a year, with plenty of interesting detours and blind alleys to keep the class lively; to fill up the four years, if the religion course staggers through that far, there are always such possibilities as "life problems," "Catholic action," or "social Christianity."<sup>81</sup>

Personally, I am proud to plead guilty to this charge and I am happy to defend such practicality.

No one need take my word on the advisability of practical courses for the laity. Our Holy Father Pope Pius XII makes the point with clarity and authority in "*Mediator Dei et hominum*":

Whatever pertains to the external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.<sup>82</sup>

<sup>80</sup> Pius XI, "*Quas primas*," *Acta Apostolicae Sedis*, XVII (December, 1925), 603.

<sup>81</sup> Farrell, *op. cit.*, 294.

<sup>82</sup> Pius XII, "*Mediator Dei et hominum*," Vatican Library Translation, p. 66. Washington, D.C.: National Catholic Welfare Conference, 1947.

But it will not do to possess these facts and truths after the fashion of an abstract memory lesson or lifeless commentary. They must lead to practical results. They must impel us to subject our senses and their faculties to reasons, as illuminated by the Catholic faith. They must help to cleanse and purify the heart uniting it to Christ more intimately every day, growing ever more in His likeness, and drawing from Him the divine inspiration and strength of which it stands in need. They must serve as increasingly effective incentives to action; urging men to produce good fruit, to perform their individual duties faithfully, to give themselves eagerly to the regular practice of their religion and the energetic exercise of virtue.<sup>33</sup>

They (religious customs and practices of piety) furnish proof besides, of the wisdom of the teaching method she (the Church) employs to arouse and nourish constantly the "Christian instinct."<sup>34</sup>

Hence the Liturgical Year devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself Who is ever living in His Church. Here He continues that journey of immense mercy . . . with the design of bringing men to know His mysteries and in a way live by them.<sup>35</sup>

When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving a way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the Divine Redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.<sup>36</sup>

The purpose underlying the plan of practical religion courses for college students is to effect most readily outcomes in the form of evidences of the Christian spirit and instinct such as are described above by Our Holy Father as essential and most desirable. In the light of the words of the Church's supreme teacher, it is clear that a plan of instruction designed to bring students directly to know Christ's mysteries and to live by them is wise and will nurture wisdom.

<sup>33</sup> *Ibid.*, p. 16.

<sup>34</sup> *Ibid.*, p. 22.

<sup>35</sup> *Ibid.*, p. 57.

<sup>36</sup> *Ibid.*, p. 17.

## TEEN-AGE UNESCO

J. BARRY McCANNON, S.J.\*

This year's N.C.E.A. theme of "Education for International Understanding" was implemented uniquely and effectively in Milwaukee recently when 120 high school students gathered for a one-day mock meeting of UNESCO (The United Nations Educational, Scientific, and Cultural Organization). Highlights of the day were a glimpse at conditions behind the Iron Curtain as told by a former collaborator with Cardinal Mindzenty; student discussion of international problems in the areas of education, science, and culture; and an eye-witness description of youth activities in Soviet-dominated countries related by a recently-arrived refugee.

Sponsored by the Webster Debating Club of Marquette University High School, this teen-age UNESCO attracted students and their teachers from thirty Wisconsin and northern Illinois high schools. Each public, private, and parochial school sent three delegates to "represent" a member nation of UNESCO.

The student delegates to this mock UNESCO assembled on Saturday, April 29, in the Law School of Marquette University. The opening general assembly met in Grimmelsman Memorial Hall, replica of Old Hall, Middle Temple, Inns of Court, London, England. With its high vaulted ceiling, walnut paneled walls, leaded windows, and massive fireplace and room furnishings, Grimmelsman Memorial Hall provided just the right atmosphere for such a legislative gathering. Here the delegates stood at attention as the officers of the assembly took their places against a background of United Nations flags. From the first rap of the chairman's gavel at 9:15 in the morning until adjournment in late afternoon, these "national" representatives meant business. Chairmanned by the secretary of the Webster Club, the meeting opened with a prayer for light and guidance given by the Reverend John J. Foley, S.J., Principal of Marquette University High School. And following this was a short, but

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pointed, speech of welcome by the Very Reverend Edward J. O'Donnell, S.J., President of Marquette University. "Let us all be convinced," he declared, "that any lasting movement for permanent peace must begin within us, within the human heart."

After this, the Reverend Thomas Curry, S.J., Webster Club Moderator, rose to introduce the speaker for the day. The speaker, Dr. Bela Kovrig, Professor of Political Science and Sociology at Marquette University, needed no long introduction to the assembled delegates. For they had been informed several weeks before of the background of the man who was to address them. Dr. Kovrig had been rector of the Royal Francis Joseph University in Budapest until the Communists dissolved it in 1946. During this time he had worked in close collaboration with Cardinal Mindzenty and had also been organizer of anti-Nazi undergrounds in Hungary. Hardly less interesting had been his dramatic escape from Budapest to Vienna. He had had to travel over a 200 mile zig-zag route in the trunk of an automobile. The forty-nine year old European wears a beard grown when the Nazis entered Budapest. "It will remain," says the doctor, "until my country is liberated."

With such a background it is little wonder that, when the stocky Hungarian professor rose to speak, an awed silence fell over the delegates. He told the assembled teen-agers of life behind the Iron Curtain, of spy systems in the schools where student and teacher live in an atmosphere of mutual suspicion. He explained the Communist ideology and showed how it destroys the dignity of the individual. He showed that there can be no compromise in the conflict between Communism and the Christian culture of the West. And his concluding words provided a fitting climax to his speech when he declared:

There is only one solution to the problems facing our world today, and that solution is the *Corpus Christi, Mysticum*, the Mystical Body of Christ. Only when all men learn to accept the principles of Christ, only then can we have perfect union in Christ and thereby peace for the world.

The students and their teachers listened with rapt attention for forty minutes while Dr. Kovrig spoke. Here was first-hand experience and background material for problems the students were to discuss later in the day. And the doctor, they knew, spoke authoritatively. In 1944 he had collaborated with Cardi-

nal Mindzenty in writing and publishing the three-volume *Hungarian Social Policy*. And before that he had been asked by the Hungarian prime minister to organize a secret intellectual service to counteract Nazi propaganda in Hungary.

During the short recess that followed Dr. Kovrig's talk, student delegates swarmed around him to ask for more detailed information on problems to be discussed in separate committee meetings.

Promptly at 10:30 the delegates convened in three committees to discuss international problems in the fields of education, science, and culture. And for the next hour and a half argument waxed hot and furious as delegates from one nation after another sought the floor to give their views on the place of morality in education, the necessity of effective inspection in any plan for atomic control, or the possibility of two conflicting ideologies existing peacefully side by side. The committee chairmen (University students specializing in the fields in which they served as chairmen) often had to call for order. And speech teachers, serving as parliamentarians, received frequent requests to settle disputes when two delegates claimed the floor at once, or a student rose to challenge the chairman on a point of parliamentary procedure. Freshmen members of the Webster Club, UNESCO pages for the day, were kept busy scurrying from committee to committee with notes from one delegate to another requesting information about educational conditions in a given country, or the size of atomic stockpiles. Often the notes contained secret diplomatic information of international intrigue, such as the one from the "delegate" of "Red" China to the "representative" of Czechoslovakia: "If they try to make religion obligatory in schools, we are going to stage a walk-out. Will you join us?" When the matter came up for a vote, delegates from five nations did walk out.

Frequently, too, the willing UNESCO pages were sent in search of information not immediately available to committee members. Typical was the breathless freshman who burst excitedly into the Law School library and asked for a *Webster's Unabridged* because the delegate from the United States, when challenged, could not give a satisfactory definition of "American Democracy."



In each committee the students discussed how the field of education, science, or culture could contribute to world peace and unity. They then evaluated the current UNESCO projects in the light of this discussion. Further, each committee was given a budget of three million dollars for the next fiscal year to allocate for these projects. Approximately two weeks before the meeting, discussion outlines for the committees were mailed to each school accepting the invitation. Together with the outlines were mailed a number of pamphlets describing various phases of the work of UNESCO. In this way the student delegates were given sufficient opportunity to prepare for active participation in the committee meetings.

To the outside observer it was interesting to note how student discussion gravitated to the real weak spots in the international program for world peace. For example, in the Committee on Education, almost the entire morning session was centered upon the necessity of morality and a moral code in any program of complete education. Each delegate took the viewpoint of "his" country in the discussions and, when the matter came up for a vote, five of the national representatives, as already noted, protested by walking out. Other subjects discussed in the Committee on Education were the exchange of students, education for world citizenship, and the advisability of adopting an international language.

In the Committee on Science, the center of attraction was atomic energy and its adequate control. Here the Western nations fought for international inspection while Soviet-dominated countries tried to prevent their atomic stockpiles from becoming world property. Here, too, the students struck hard at the problem of atomic power and international moral responsibility.

In the Committee on Culture, the problem of moral responsibility was put to the test and by the very close vote of nineteen to seventeen the following resolution was adopted: "Whereas world peace cannot be achieved, nor can the diverse cultures of the world exist side by side unless the nations of the world live according to a Christian code of morality and ethics; Be it resolved, by the UNESCO Committee on Culture, that those nations, which have refused to live by this code and whose cultures are diametrically opposed to it, should be treated as enemies



of society and be excluded from membership in any organization for world government." With the keen vision of the young, these teen-agers had struck at the very root of the problem. Truly, the only final solution to world problems is recognition of the principles of Christ and union of all nations in the *Corpus Christi Mysticum*.

At the conclusion of the afternoon committee meetings all the delegates reconvened for a final general assembly in Grimmelsman Memorial Hall. At this meeting a recently arrived refugee described the plight of young people behind the Iron Curtain. The delegates listened attentively for nearly half an hour as the subjugated but uncrushed spirit of their fellow teen-agers was unfolded before them. At the conclusion of this talk the chairman of each committee summarized briefly the accomplishments of his committee for the benefit of the other delegates. Immediately after this a speaker's gavel was awarded to the outstanding student delegate of each committee, and the meeting was adjourned.

Throughout the day student participation was the keynote, and, in general, it may be said that the meeting was successful. It proved to be a very valuable and acceptable method of acquainting high school students with international problems, and of enabling them to evaluate various solutions and to form well-considered opinions. For this reason it is recommended as an interesting and effective means of educating for international understanding. And although this meeting directed more attention to the problems facing UNESCO than to UNESCO as an organization, it is believed that the fundamental UNESCO objectives were achieved.

It is significant that more than half of the total number of delegates were from public schools. And it is likewise significant that the leadership supplied by a Catholic high school and university should be so warmly received by these students and their teachers. Practically all of the students felt that not enough time had been allowed for committee meetings, and for this reason discussion time will probably be increased at meetings in the future.

This was the seventh such annual meeting sponsored by the Marquette High Webster Club for teen-age student leaders.

## ADULT EDUCATION

SISTER JEROME KEELER, O.S.B.\*

In the opinion of UNESCO's Director General, Mr. Jaime T. Bodet, adult education is one of the most significant questions of our day and one likely to have the most far-reaching consequences. Yet, in spite of its importance, it has received inadequate recognition in our Catholic program. During the past fifty years we have been so busily engaged in building up our elementary and secondary schools, our colleges and universities for the younger generation, that we have had little time for the oldsters beyond their teens and twenties.

There are, of course, some notable exceptions. The Sheil School of Social Studies in Chicago is perhaps the most distinctive and successful venture in offering adults the opportunity of taking courses pointing toward their spiritual, moral, and cultural development. St. John's University in Brooklyn was one of the first to plan a program to meet the everyday needs of adults, and it has consistently and effectively developed this program in accordance with the desires of the community and the trends of the times. Many other universities and colleges have night schools intended mainly for older persons who work during the day. Some of the courses are cultural; some are scientific, technical, commercial, industrial or vocational, designed to give greater efficiency in occupations. Then there are the Cana conferences in many of our cities, study clubs, lecture series, book reviews, and the like, all of no slight value to the participants. Within the home the radio, television, books, magazines, and newspapers have a definite impact on the thought of our Catholic people, and if used judiciously and wisely, may be an excellent, though indirect means of educating them.

The desirability of a more carefully planned and extensive program of adult education under Catholic auspices is becoming more and more generally recognized. Many people who had no opportunity to attend high school or college are asking to fill in

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the gap later in life. Few of them would care to sit down in a classroom with teen-agers, but they gladly join a group of mature persons with views and tastes similar to their own.

The general purposes of the adult education program will always be much the same, although the specific objectives may vary in different localities and with different groups. First of all, any attempt at Catholic adult education is futile and a waste, unless it aims at giving a more supernatural outlook on life. As men and women grow older they grasp more fully the ultimate purpose for which they were created. The "good life," of which we hear so much at the present day, to a Catholic can mean only that which leads to union with God here and hereafter. If our adult education teaches merely facts and skills, neglecting the fundamental truths about God, man, and nature, the result will be a jumble resembling a cubistic painting in which no one can tell which is top and which is bottom. The perspective must be correct, putting the Catholic philosophy of life in the foreground, or the whole picture will be false. This does not mean that nothing but religion and related courses should be taught. As the Foreword of the *Sheil School Bulletin* states (quoting Cardinal Saliège): "The kingdom of God is not of this world. But it is in this world that men lay hold upon it." Whatever, therefore, contributes to right living, social justice, international peace, and understanding of our fellowmen is of vital importance to all Catholics, young and old, and its investigation and study are in accord with their final end.

A second objective of the program is cultural, which implies emphasis on mental growth and largeness of view, rather than on information in particular fields, or technical training. Whatever a man or woman's avocation may be, a solid liberal education, which develops critical judgment, refinement of perception, and broadening of vision, is a valuable asset. Generally speaking, it enables people to get deeper and purer joy out of life; they learn to appreciate good music, good literature, and good art, to judge events by truer standards, and to bring to their problems more constructive solutions. Many adults would thus be enabled to make a far more intelligent use of the added leisure time which shorter working hours give them.

Another very pertinent objective, in view of the complexity of our contemporary civilization, is good citizenship. To combat Communistic propaganda, it is imperative that every adult realize the immeasurable blessings of our democratic form of government which can only be preserved if all American citizens accept their responsibility of helping to maintain it. They must learn first of all to be actively concerned about current events—the apathy encountered is sometimes appalling—to bring to the solution of contemporary problems informed judgment and enthusiastic interest, and to get acquainted with the tools for effective social and political action. If there is any hope for world peace and international unity, it cannot be founded on atom bombs and another global war, but on the wise guidance of God-fearing leaders, and on the prayers and sacrifices of an enlightened people.

A fourth objective is to offer vocational training through courses in technical and industrial education required by the major occupations of the community. The demand will vary according to the locality and the diverse requests of its citizens.

The next important problem is the curriculum. It will depend to a great extent on the specific objectives set up, on the group and type of students who attend, and on community needs. It may include courses in general education—in religion and philosophy, the humanities, the social sciences, and the natural sciences; cultural courses, such as art and music appreciation, drama, novel, poetry, and book reviews; vocational courses in business, home economics, journalism, agriculture, and the like. In Kansas City, Kansas, a questionnaire listing forty-two courses, which seemed to be of general interest to adults, was sent out to some six hundred Catholics. Approximately five hundred answered, checking the courses they would like to take. The results showed that in this particular group the most desired courses were: the Bible, the Mass, public speaking, health principles, social encyclicals, conversational Spanish, clothing, nutrition, and child psychology.

The questionnaire also revealed that ninety per cent of those questioned were not concerned about earning credits or receiving diplomas or degrees. Neither did they want to do any "home work." Usually there can be no compulsion on adults for at-

tendance, excepting interest and the benefits they receive. If they feel that the work is worthwhile and useful to them, they will continue coming. If not, they will surely stop.

This type of informal adult education is, therefore, quite distinct from that offered by many colleges and universities in their night schools, where boys and girls, men and women, take regular college courses carrying college credit leading to a degree, and where all the academic standards are rigorously upheld. In the program under discussion any adult who wishes to attend, regardless of race, color, creed, or age, may do so. Although the courses are on college level, there are no educational entrance requirements, and the tuition is very low, or there is no charge at all. Business men and women, professional persons, parents, teachers, people from many walks of life will enroll, seeking to improve themselves in their religious, social, civic, cultural, and personal life.

If possible, it is well to hold the classes in a college building, since it will provide all the necessary equipment, library facilities, laboratories, and even the desirable "atmosphere." Usually the plant stands idle in the evening and can be utilized for little added expense.

The faculty should be composed of especially well-trained and capable people. Someone has said, "Few adults want to be taught, but many want to learn." The result is that it requires exceptional preparation, skill, wisdom, tact, and the guidance of the Holy Spirit to conduct a class for adults. If the program is sponsored by a college or university, competent faculty members can often be found who are willing to give up one or two nights a week (with or without extra pay), if they are convinced that the cause is a worthy one. Most teachers are notoriously generous with their time, and willing to serve to the breaking point. The danger is that they do not overload themselves and actually break. Other professional people and community leaders—doctors, lawyers, nurses, businessmen—may sometimes be called upon to assist, depending on the content of the course.

The library is a potential asset to adult education, very effective, if an energetic, wide-awake librarian is in charge. She can sometimes bring people to increase their reading diet considerably, and also raise their standards of taste, if she displays her



wares skilfully and perseveringly. So many grownups waste hours on cheap, worthless magazines, trashy novels, and detective stories, mainly because these are closer to hand than any other reading material. If we could make good books and magazines as easily available as this rubbish which fills the news-stands in subways, railway stations, street corners, and drug stores, we would be taking a big step towards educating young and old in America.

The question is sometimes raised: Are evening classes for adults necessary or even advisable in this day of radio and television, when people can remain in their own living-rooms and hear lectures and music programs, see current events and attend dramas, without the inconvenience of going out of the house? There is some truth in this contention. Anything that radio and television can do to keep families together at home is certainly to be commended. But there are also objections. First of all, too many of our radio and television programs are totally lacking in any real educational value. Secondly, the good programs are frequently at unsuitable hours, so that many adults who would like to follow them, must miss them on account of their domestic, professional, or business duties. Third, the personal contact between teacher and student, so essential in the learning process, and the opportunity for questions and discussion are lacking.

Do adults want to be educated? A categorical answer to this question must be "Yes, most adults do want to be educated." There are, of course, reservations to be made. "So much depends on so many things," as the college freshman wrote home to palliate the shock of his semester grades. But the fact that thousands of adults in the United States have a real desire for broader knowledge and greater competence in various fields is beyond dispute.

To accomplish anything in this field, there is need of steadfast faith and total vision. If we can awaken in adults a consciousness of their share in the Mystical Body of Christ and their consequent responsibility—personal, moral, intellectual, and spiritual—they will realize that all their life must be a striving to know God and His kingdom better, in order that they may serve Him more intelligently and purposefully.



## LOVE'S RAVELING

MOTHER CELESTE, O.S.U., and MOTHER MONICA, O.S.U.\*

Love is no fragile thing  
To fall with broken wing  
On pain's glass pavement.  
No uttered cry upon the air  
From her who stood unbending there  
Where Love seemed dying.

Three hours dying. Mary stood  
Her heart's pain a tenuous winding sheet  
Wherein He lay, fibred strong  
For centuries of unraveling  
In glad, seraphic song.  
Love is no fragile thing.

Love's raveling, love's raveling,  
The threads of gold would fain enmesh  
Men's hearts in intertwining.  
What loutish clod could choose tin dazzling in the sun?  
Base metal loved, hearts broken, minds encased  
And Languedoc's citizenry with heresy enthroned.  
Europe prone  
Until Dominic alone forth fared,  
Not to Volga's banks nor Tartar's swords,  
But up and down the roads of  
Europe walked, Love raveling  
In song and chant the golden threads  
Of Mary's song.

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\*Mother Celeste, O.S.U., and Mother Monica, O.S.U., are on the staff of the College of New Rochelle, New Rochelle, N.Y. "Love's Raveling" is a choral reading which they wrote as an expression of appreciation from all the Sisters who had the privilege of studying the *Summa Theologica* of St. Thomas at the School of Theology of Providence College, Providence, R.I., last summer.

This raveled Love in threads of gold  
Soft-spun, light gleaming,  
Fell upon the heart of one  
Young, high-spirited son of family noble  
And known.  
His mother understood Love's call  
And gave him, family-pinioned, sustenance.  
Nay more, Christ-enmeshed, Love raveling,  
He wove the golden threads in thought and prayer  
Before the throne  
Until pupil out-ran teacher, and the great Albert  
Heard God's undertone.

Thomas, Thomas, Paris never since  
Has heard reverberations like your own.  
Love's raveling, Love's raveling,  
He set my lines in order, winnowing  
Each line from every other;  
Disposing part and part unto the whole, the end,  
Until the mighty structure stands  
A monument to truth.

My answers, Mary-planned,  
I will present to Mary  
That she may lend her fiat: let it stand  
And subsequent magnificat: for it is good.

And the friar prayed  
And found his answer  
Nothing short of what he sought.  
For queenly-regal, Mary-wise, she spoke:  
This Thomas-pattern  
I have taken to my heart  
What matter then if men dissemble,  
Make as if they understood not?  
It shall prevail.  
And from the depths serene, untroubled,  
Of my most pure heart  
I give it blessing.

Thomas, Thomas, Paris never since  
Has heard reverberations like your own—  
Reverberations now sounding from no walls great-  
turreted or domed  
But high on terraced hills, straight standing in the sun  
From out bricked walls, where white robed men expound  
The golden lore, and women coiffed and gowned  
Dare make themselves Truth's underground  
For the new dawning.  
Here Dominic's sons and daughters  
The golden threads of Mary's song prolong,  
Love raveling.

Long lanes, slow moving, glare blinding,  
Men enclosed, hands turning dials,  
Ears attuned to body rhythms only.  
A world of sight and sound.  
Machine-moved man, sitting hand on dial  
Seeking his soul.

Three hours dying. Mary stood  
Her heart's pain a tenuous winding sheet  
Wherein He lay, fibred strong  
For centuries of unraveling  
In glad seraphic song.  
Love is no fragile thing.

Love's raveling, Love's raveling  
Thomas, Thomas, America has need  
Of Truth, of glad seraphic song,  
Of hearts rejoicing.  
How like thy father, Dominic, we chant and sing  
The golden threads of Mary's song.

## DELINQUENCY STARTS AT HOME!

HELEN WILLIAMS\*

It is a sad commentary upon parenthood today and not upon the children, themselves, that juvenile delinquency is on the rise, and more and more advertisements in the papers offer apartments for rent "to adults only." The complaints that arise from couples with children fail to take into consideration that the landlords are not discriminating against children; they are, instead, barring inadequate parents who have failed to offer the proper upbringing to their youngsters.

There are volumes and volumes written on the upsurge of juvenile delinquency in this country. Piles of statistics are piled away to gather dust in tomorrow's attic. Sociologists, criminologists, educators and clergymen go from conference to conference, without solving the problem, partly because they attack it from every point but the most vulnerable one, and the only one where any possible action can be taken which will be of value, the home and the parents.

The school can attempt to go beyond practical education; the playground can offer suitable and supervised recreation; the clergyman can advise morally and spiritually; the welfare worker can attempt a program of rehabilitation after the damage is done; the clinical psychologist can search for warped character traits and mental difficulties; but none of them will be either effective, as preventive or rehabilitation work, until we attack the heart of our cancer, the home.

Have you ever walked into rental property, where children were allowed, to see the walls scrawled full of crayon pictures, to find the outside plaster ripped away, to find nails driven indiscriminately into fine woodwork, so that a young fortune would have to be spent to renovate it for suitable and responsible tenants, lest it deteriorate into slum habitation? Have you ever watched children display their destructive tendencies, their malicious attitudes, directly before their parents who, watching

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them injure or destroy something (or someone!) not their property, do not even caution or reprimand? Have you ever listened to testimony in the juvenile courts, when parents, questioned about letting their children roam the streets at night, shrugged it off as inconsequential, saying the youngsters wouldn't obey and what were they going to do about it?

Even the homes which do not ordinarily come under police or welfare surveillance are guilty in this regard. Their children have not been taught the social manners acceptable in decent circles, they are not properly supervised or instructed; and the parents are often laboring under the false theory that every reprimand and correction tends to frustrate the child, a theory which, when carried to extreme, makes each child a potential bandit or moral pervert because no restraint can be extended over him.

To a greater degree, the slum home overlooks all social misconduct, lacks all control over the child and, once he is brought into the world, tosses him out to seek his amusement and entertainment as far from the home as possible. The noise and activities of a houseful of children are too much to be endured, the inadequate, neurotic mother exclaims, and she pushes the children out into the street to annoy the neighbors who, after all, have no control over them and lack the authority and means of enforcing obedience and good social conduct.

And so the vicious circle goes on: the boisterous, noisy child who goes beyond ordinary play to make a nuisance of himself; the destructive, defiant youngster who violates the minor laws and the property rights of others; the gun-toting, arrogant adolescent who drives a "hot-rod," who takes what he wants without paying for it, who indulges in moral delinquencies and looks upon the law as an unnecessary restriction of society; and, finally, the adult, with no respect at all for the rights of others or the laws of the land, the robber and killer, the forger and blackmailer, the shakedown artist and fake religious leader, the unscrupulous politician, and dishonest businessman.

Everyone loves children; no one would deny them the healthy activities of childhood, the privilege of the least restraint possible, even indulgence in a bit of harmless mischief now and then. It is not the child, in the end, who is to blame for his delin-

quency, his destructive attitudes, and the hesitancy of landlords to admit him to their rental units. The fault lies almost completely with the parent whose inadequacies and mental restrictions are such that he fails to rear the child as an acceptable, useful, and welcome member of society.

When I was working in the criminal rehabilitation field, I found that the individuals who eventually ended up in conflict with the law almost inevitably came from homes where parental supervision was at least inadequate if not completely nil. That did not mean that they came from the wrong side of the tracks at all times; that they lacked proper schooling, recreational facilities, and church affiliations; or that they were denied the things they desired and so went in search of them beyond their home environment. In practically one hundred per cent of the cases, the cause of delinquency could be traced directly back to the home and the inadequacy of parental control, the source of all authority in our modern civilization.

We have had strong men and women who, because of good family stock, of proper home attention and supervision, could rise above their native slums to climb the highest pinnacles of fame and fortune. In this golden land of opportunity (of free enterprise, subsidized education, municipal recreation, and on-the-job training), all things are possible for those who would work and strive for success. Those individuals who attain a degree of it, could easily have sunk into the mire of their environment, if environment alone were responsible for crime and delinquency. But monetary poverty of their home did not mean spiritual and moral poverty, and so they were able to walk a path to the stars, through the same mud upon which others blamed their fall into the depths of delinquency and possible social ostracism.

The upsurge of juvenile delinquency and its natural outgrowth, adult crime, can be partly blamed on the war, with its attendant laxities, its working mothers, its upheaval of families. It can be partly blamed, too, on the obnoxious comic books, the gangster movie, the lack of good recreation in many areas, the inadequacies of church and school, even on the mentality of the individual in some cases. But cleaning up that entire situation would never completely wipe out crime and delinquency.



## THE DESKS TALK BACK

L. H. GIBNEY\*

After completing my studies in Scholastic philosophy in two Catholic colleges, I should like to give my reactions to the presentation it received to those who might make some use of them. These reactions are shared by many of my friends who have gone or are going to Catholic colleges. We frequently discuss them among ourselves, but it has occurred to me that they might be more useful to those who teach philosophy. If I present only adverse impressions, it is because these are the ones most infrequently given. I have grown to love Scholasticism with the help of my teachers, who in turn probably had their interest in it enkindled by teachers equally as skillful. So the praise they would give their teachers I render them. To give them sufficient thanks is impossible.

Unfavorable reactions to a teacher's manner of presentation are not often given by his students, one reason being reverence for the principle that we should not bite the hand that marks our papers. Then too, all our reactions to how we were taught are not immediate; some come long after we have left our teachers. Being but a recent college graduate, I consider what I have to say a rather on-the-spot report.

I realize that the causes of some of my reactions cannot be eradicated. In fact, in some instances they are probably beneficial. Nor do I presume to pose as the spokesman for all contemporary Catholic college students, any more than I flatter myself that my reactions are unique. To do either would be to close my ears to the frequent expression of reactions similar to mine by some students and different reactions by others. In enumerating some of my personal impressions, I claim for them neither originality nor universality.

The sad line "Too little too late" describes one of my more vivid reactions to our philosophy courses. We were college sophomores or juniors before we had any formal philosophy,

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\*Mr. L. H. Gibney, since submitting this article, has entered St. Joseph's Seminary, Yonkers, New York.

and then much of it had to be rushed through or skipped in order to cover lost ground. To gain some facility in handling philosophical subjects in two or three years was almost impossible for many of us. In addition, skimpiness of presentation seemed to hint at skimpiness of matter or at its unimportance. Hard as it is to believe, a segment of my confreres took the hint. To make matters worse, we read at the age of twenty or twenty-five how students in the Middle Ages mastered with comparative ease at the age of fifteen what causes us now so much pain to learn. Furthermore, the pain was intensified by the suddenness of our introduction to the study.

What is more important, the studies we were just beginning could have helped us answer problems we faced five or ten years before. Daily we had been dealing with other philosophies and had to formulate our own often insufficient answers to their errors. Just as often we absorbed these errors into our thinking. That is one of the reasons why a good many of us feel that a course in ethics should be given in the last year of high school instead of the senior year of college. By the time we were ready to graduate from college, our convictions had been formed on many points; and they are hard to change. Unfortunately, some students gave up the struggle involved in this problem as one too complicated for solution in the time at their disposal and never did change their previously formed convictions.

This brief, eleventh-hour treatment of Scholastic philosophy becomes even more difficult for me to understand when I recall my most violent reaction. This was to the lack of correlation of our philosophy with courses in history, literature, and the physical sciences. In his recent encyclical "*Humani generis*," Pope Pius XII said that philosophy must not be treated as an interesting ruin. Yet, it was difficult to regard it as anything more, when it was treated as a museum piece and not applied to those other studies which are so important to the student's life and the life of all mankind. Of course, philosophy professors alone should not be blamed for this lack of correlation, any more than they should be considered chiefly responsible for the other conditions deplored in this article. Indeed, we know that they oppose them as much as we do. With due regard for the in-

vincible impediments that hinder the execution of any instructor's design, it is, nevertheless, true that if curriculum planners and teachers—including the philosophy teachers—appreciated the relationship of philosophy to all other subjects, philosophy would not be the isolated and remote subject it now appears to be.

Certainly I cannot deny that we were told that philosophy is the queen of the sciences in the domain of the natural light of reason. At times, however, in our courses in the physical sciences, in literature, and in history, philosophy seemed more like a figurehead than a queen. I know graduates of Catholic colleges who cannot give a definition of the beautiful. One graduate holds that the greatest poet is Swinburne; another that Hemingway is the apex of our literature. Surely, you might think, they never studied metaphysics. But they did. One professor of metaphysics gave a half hour to the treatment of the transcendental properties of being. He apologized that he did not have the bent that would have enabled him to discuss the beautiful. He left this to the professors in other subjects where the contemplation of beauty, he claimed, was of more moment. I do not think any of us expected our professors to compose an "Adoro te devote" or a Mass for the feast of Corpus Christ. But we might have expected some indication of the orientation of St. Thomas' philosophy of beauty, together with that of the other great Schoolmen. For this not a half hour but a year is needed. The very exigencies of our confused times demand it. And literature professors could have shown more direction in their courses. They should have given some rational defense of their position on the beautiful in literature. It often seemed just a matter of taste or prejudice. Again, some of them could have spent less time on Byron and Pope and devoted more time, or at least some time, to Peguy, Claudel, and Hopkins.

Sad to say, I found this situation prevalent in more than one history class as well. From the conversations I have had with graduates of other Catholic colleges, I would say that they had the same type of history course. Perhaps over vigorous young imaginations deceived us into believing that more than one teacher in our colleges felt that the actions of a certain empire on an Atlantic island is the focal point of world history. Pos-

sibly, the numerous battles I have refought are as important as the history of law. Still it does not seem that they can be altogether separated and one entirely neglected. From the trend of our courses, it would seem that Blackstone belonged neither to philosophy nor history, that Scotus ceased to be a philosopher when he opposed the misuse of authority by a sovereign, that works like Hutchins' *St. Thomas and the World State* and Dawson's *Aquinas: Selected Political Writings* should be ignored both in philosophy and history, that reference to the true and the good have little point in a political discussion, and that Socrates was less a philosopher because he was a citizen.

The worst manifestation of this correlation famine, perhaps, was to be found in the field of the physical sciences. One biology professor would not go too deeply into the philosophical aspects of evolution but left it to the psychology professor—who already had excused himself from a detailed examination of the subject on the grounds that he was not a deep student of the physical sciences. This situation certainly did not augment our confidence in these men. One cosmology professor would apologize frequently to the "scientists" in the class for his lack of knowledge of the advances made in the physical sciences in problems we had to consider in the course. Bacon, Grosseteste, Albert, and Thomas could keep abreast of developments in the physical sciences and even make some of them. Their successors, the philosophy teachers in our schools, must develop an appreciation of up-to-date knowledge in these fields, if the excessive specialization in our colleges—which they so often denounce—is ever to be controlled. At least one of their former students hopes that more of them will heed the reminder of Pope Leo XIII:

The Scholastics . . . readily understood that nothing was of greater use to the philosopher than diligently to search into the mysteries of nature and to be devoted with assiduous patience to the study of physical things. . . . St. Thomas, Blessed Albertus Magnus, and other leaders of the Scholastics were never so wholly rapt in the study of philosophy as not to give large attention to the knowledge of natural things.<sup>1</sup>

<sup>1</sup> Leo XIII, "Aeterni Patris," trans. by Anton Pegis in *The Wisdom of Catholicism*, p. 713. New York: Random House, 1949.

In addition, there are other complaints which I might register. Some of them are nothing more than what perhaps the ones already stated are—the quibbles of one student. I could beg for more effective methods of presenting a conspectus, an overview, in the beginning of the course, of what the study of philosophy entails. I could rage against the hit-and-miss method of organizing student schedules—usually designed, if designed at all, for the convenience of the dean's office—whereby one student is given logic, ethics, and cosmology; while another is given logic and epistemology, and a third student gets logic, epistemology, and metaphysics. Often, a student takes his philosophy courses scattered over several years, uncorrelated with each other, with even less reference to his non-philosophical courses. The neglect of proper sequence in the program organization of philosophy in Catholic colleges and the disregard for philosophy's integrative force make many students see in it nothing more than an uninteresting ruin.

I could go on criticizing in this vein, unfair though it be in view of the trying conditions under which our educators labor. Honestly, I deem it a privilege to have had the opportunity of studying Scholastic philosophy, inadequate though I feel its presentation was. My complaints dwindle when I consider the chaos in much of the philosophy offered outside our Catholic colleges. When I see the plight of friends who have seriously sought truth in non-Catholic institutions, I realize that my complaints about our schools may be too severe. My reactions are expressed only in the hope that they stimulate teachers to plan and present philosophy courses more effectively and more attractively in order to remove the disaffection which students hold for this important study. When friends from non-Catholic colleges discuss their teachers, I am reminded how grateful I should be for mine. At the same time, I am made more aware of how well prepared Catholics must be to meet the modern purveyors of error. The children of this world are being made wiser in our generation than the children of light. But we are the light of the world, and a more adequate presentation of our philosophy could help us make our light shine more brightly as a piercing beacon to guide all men to Christ.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

### THE CORRELATION BETWEEN I.Q. AND READING INTERESTS ON THE HIGH SCHOOL LEVEL

*by* BROTHER CLEMACEUS BOYLE, C.F.X., M.A.

Three groups of high school pupils, classified according to I.Q. and achievement, were given a "Reading Design" to help motivate them to read many and varied books. The design was arranged to record the number of books read and the number of different interests shown by the readings. Simple correlations were worked out by correlating each of the following four factors with the other three: I.Q., reading interest, reading ability, and scholastic achievement. There was a moderately high, positive correlation between I.Q. and reading interest; pupils of high I.Q. chose readings of better quality than pupils of low I.Q. Reading interest was partly dependent upon reading ability, and scholastic achievement showed high, positive correlation with all three of the other factors.

### A STUDY OF THE RELATIVE DIFFICULTY OF THREE ACHIEVEMENT EXAMINATIONS

*by* SISTER M. BRIDEEN LONG, O.S.F., M.A.

Three tests—Metropolitan, Form T; Stanford, Form H; and Progressive, Form A—were given in rotation through three weeks to three seventh-grade classes of forty-three pupils each. The result revealed that (1) the Metropolitan was the easiest test; (2) the Stanford and the Progressive yielded the same total test scores, but the Stanford was the most difficult of all three, since it yielded the lowest score in three of the six subjects tested and shared the lowest in two other subjects; (3) there was no instance in which the three tests yielded the same score in a

\*Manuscripts of these master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America. Withdrawal privileges in accordance with prescribed regulations.



particular subject; (4) the tests showed the greatest similarity in reading; (5) the tests showed the greatest difference in language scores; (6) the Progressive had the least scatter of scores, while the greatest variability of scores was shown by the Stanford; (7) on total test scores, the Metropolitan had the same coefficient of correlation with Stanford as with the Progressive; (8) correlation between the Stanford and the Progressive was low; and (9) arithmetic scores of the three tests showed the highest correlation.

#### A STUDY OF CURRENT PRACTICES AND TECHNIQUES OF GUIDANCE IN CATHOLIC COLLEGES FOR MEN

*by* REV. JEROME BAUM, O.F.M., M.A.

This study classifies information, gathered from college catalogs, on guidance programs in Catholic college for men in the following categories: guidance functions of administrative officers, functions of guidance committees, special provisions for freshman guidance, provisions for health guidance, provisions for student aid, provisions for religious guidance, and miscellaneous provisions including student government, discipline, and placement service. Though the catalogs examined revealed that fairly good provisions are made for guidance in Catholic college for men, the study shows that there is need for better trained guidance personnel in these colleges.

#### AN ANALYSIS OF THE ILLUSTRATIVE MATERIAL IN NINE BIOLOGY TEXTBOOKS

*by* SISTER M. BONFILIA WILLIEN, I.C., M.A.

The purpose of this study was to analyze the illustrative material of biology texts published in the last ten years. Five types of illustrations were found: social, statistical, scientific, environmental, and aesthetic. Environmental illustrations were most common. Analysis of context references to illustrations revealed great variety in methods used to correlate reading matter with illustrations. The study's findings are presented in tables, charts, graphs, and sample illustrations.

## COLLEGE AND SECONDARY SCHOOL NOTES

### SISTER MADELEVA, "WOMAN OF ACHIEVEMENT"

Sister Mary Madeleva, C.S.C., poet-president of St. Mary's College for Women, Notre Dame, Ind., was selected recently by the Women's National Institute as one of seven "Women of Achievement" for 1950. Mrs. Mary T. Norton, Catholic Congresswoman from New Jersey, was also honored with this distinction.

Over fifty Catholic lay organizations sponsored Sister Madeleva for the award. The St. Mary's president has a long list of achievements; in 1948 she was awarded the Sienna Medal as the "Catholic woman who had made a distinctive contribution to Catholic life in the United States." In 1939 she was awarded a gold medal by the National Poetry Center of the New York World's Fair for the best poem submitted by an Indiana poet. Sister's publications have appeared in many national magazines, among them the *New York Times*, *Saturday Review of Literature*, and *American Mercury*. She is the author of many books, and her poems are printed in many important anthologies. Receiving her bachelor's degree from St. Mary's, Sister Madeleva got her master's at Notre Dame University and her doctor's at the University of California and then continued graduate study at Oxford University, England.

### XAVIER UNIVERSITY'S SILVER JUBILEE

Xavier University in New Orleans, the only Catholic University for Negroes in the western hemisphere, recently celebrated its twenty-fifth anniversary. The University has risen from its "pioneer" beginnings in 1925 with an enrollment of 47 young men and women to be one of the leading educational centers of the State of Louisiana with an enrollment of 1,027. The first students came only from Louisiana. Now students come from 29 states and six foreign countries.

Today Xavier includes a graduate school of arts and sciences, a college of pharmacy, a school of education, a pre-medical

school, and departments of music, industrial arts, physical education, home economics, business administration, and fine arts. It holds a class "A" rating from the Southern Association of Colleges and Secondary Schools, is approved by the American Medical Association, and accredited by the State of Louisiana and the American Council of Pharmaceutical Education. Xavier is a member of the American Council on Education, the Association of American Colleges, the National Catholic Educational Association, the Association of Colleges and Secondary Schools for Negroes, and the American Association of Colleges of Pharmacy.

The University owes its existence to Mother Katherine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People. Mother Katherine brought her sisters to New Orleans from Philadelphia thirty-five years ago.

#### SCHOLARS FROM TWO CATHOLIC COLLEGES NAMED TO NATIONAL SCIENCE BOARD

On November 2, President Truman announced the appointment of two scientists from two Catholic colleges to the National Science Board of the National Science Foundation. Appointed to the twenty-four-member Board were the Rev. Patrick Henry Yancey, S.J., professor of biology at Spring Hill College, Spring Hill, Ala., and James A. Reyniers, director of the bacteriological laboratories of Notre Dame University. The Board, authorized by the National Science Foundation Act of 1950, is to develop and encourage the formation of a national policy for the promotion of basic research and education in the sciences.

#### FELLOWSHIPS FOR UNITED STATES GRADUATE STUDENTS

The U.S. Office of Education has announced that the deadline for receipt of applications from U.S. graduate students for fellowships to study and do research in the other American republics under the Buenos Aires Convention is December 15, 1950. According to the Convention, two graduate students are exchanged each year between the United States and each of the other republics. Transportation to and from the receiving country is paid by the U.S. Government. The receiving government

pays tuition and a monthly maintenance allowance. Graduate students applying should have the following qualifications: U. S. citizenship, bachelor's degree, at least initiation of graduate study, satisfactory knowledge of the language of the country to which the student wishes to go, good health, moral character, intellectual ability, and a suitable plan of study.

#### FORD FOUNDATION'S SUPPORT FOR EDUCATION

The trustees of the Ford Foundation have announced that they will support activities which promise significant contributions to five areas of human welfare: world peace, freedom and democracy, economic wellbeing of people everywhere, improvement of educational facilities and methods, and human conduct. The Foundation will support activities in the field of education directed toward: (a) the discovery, support, and use of talent and leadership in all fields and at all ages; (b) the clarification of the goals of education and the evaluation of current educational practices and facilities; (c) the reduction of economic, religious, and racial barriers to equality of educational opportunity; (d) the more effective use of mass media, (press, radio, and motion pictures); (e) the assistance of promising ventures in education making for significant living and effective social participation; (f) the improvement of conditions and facilities for scientific and scholarly research and creative endeavors, including assistance in the dissemination of the results; and (g) improving the quality and ensuring an adequate supply of teachers in pre-school, elementary, and secondary school education, and in colleges, universities, and centers of adult education.

It is reported that more than 200 million dollars will become available for the Foundation's projects. The Foundation is receiving proposals for projects from institutions all over the country.

#### REPORTS FROM CATHOLIC COLLEGES

The Catholic University of America announced a total enrollment of 3,963 for this semester; this is 793 less than the enrollment for the first semester of last year. The largest individual school is the Graduate School of Arts and Sciences with an enrollment of 952. . . . Classes formerly conducted at the Catholic

Sisters College have been transferred to the University proper. The Department of Music has been expanded, its staff now numbering 18. . . . Twenty-two tuition scholarships, one for each ecclesiastical province of the country, are now offered for the College of Arts and Sciences, the School of Engineering and Architecture, and the School of Nursing Education.

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Saint Louis University announced a fall-semester registration of 9,193, a drop of 733 from last fall's enrollment. Highest single total for any school of the University is 1,251, in the Graduate School. This figure embraces 133 Divinity School students, 50 in the School of Philosophy and Science, and 91 in the School of Social Service. . . . Two students from Germany and one from Lithuania are attending the University under scholarships sponsored by the National Catholic Resettlement Council and the Institute of International Education. . . . The twentieth anniversary of the University's School of Social Service was celebrated on November 16. Guest of honor at the celebration dinner was the Rev. Joseph C. Husslein, S.J., founder of the School; principal speaker was the Rev. Swithun Bowers, O.M.I., director of the School of Social Welfare, St. Patrick's College of the University of Ottawa. Seventy colleges, universities, and seminaries are represented in the total of 114 students enrolled in the School. . . . *Social Order*, a new magazine devoted to the discussion of American social problems, will be published on a national scale beginning in January, 1951, by the Institute of Social Order in St. Louis.

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The University of Detroit inaugurated the Gabriel Richard Lectures on November 9. Sponsored by the National Catholic Educational Association, the lectures will be given each year at a different university. They honor the Rev. Gabriel Richard, pioneer eighteenth century Michigan educator who was the only priest ever elected to Congress. The speaker at the inaugural lecture was Dr. Ross Hoffman, head of the Department of History at Fordham University. At a special convocation held in conjunction with the lecture, honorary degrees were awarded to Dr. Hoffman, Henry Ford II, the Rev. Robert I. Gannon, Carlton J. H. Hayes, and Msgr. Edward J. Hickey.

The University of Notre Dame announced the appointment of two prominent New York businessmen to the Advisory Council for the College of Commerce. They are Victor D. Ziminski, president of the Union News Company, and Bernard C. Duffy, president of Batton, Barton, Durstine and Osborn, Inc., advertising firm. The new appointments bring to 32 the number of business leaders from all over the United States who are serving on the Council.

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Marquette University issued the first number of *The Federator* in October. Dedicated to integrating activities of campus units of the National Federation of Catholic College Students in the United States, the tabloid-size monthly newspaper is edited by William V. Kennedy, Marquette journalism senior.

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Niagara University reported its highest freshman enrollment since 1946. The total enrollment of the University is 1,631, which represents a decrease of 12 per cent from last year. Sophomore and junior classes are smaller, and veterans dropped from 701 a year ago to 394.

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Georgetown University's assistant librarian John Alden has the honor of being the first American librarian to receive a full-time fellowship under the Fulbright Act to the staff of the British Museum. Beginning February 1, Mr. Alden will spend nine months in England exploring resources of the British National Library in English books of the late seventeenth century.

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St. Norbert College Press issued its first publication in November. "Pray the Stations," a booklet written by the Rev. Basil R. Reuss, O. Praem., College chaplain, initiated the Press.

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Mundelein College is sponsoring a high school physics organization, the purpose of which is to stimulate interest in physics in secondary schools and to promote better relations between the College and its contributory schools. Known as YPO (Youth in Physics Organization), its membership is made up of physics students in Catholic high schools for girls in the Chicago area.



The College of Saint Teresa is offering evening classes for adults. This is the third year for the program. Courses include: Marriage and Family Relationships, The Changing World, The Life of Christ, Practical Speech Making, Psychology, and Shakespeare.

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Boston College Department of Education has introduced streamlined reading methods that can double a person's reading speed. The course is designed to help freshmen. Results show that students have doubled their reading speed and increased retention.

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Xavier University, New Orleans, has enrolled a native of Uganda who is a direct descendant of one of the 22 Uganda Martyrs. Joseph Kyagambiddwa, one of a family of 12, was chosen by Bishop Joseph Kiwanuka of Uganda for the full scholarship which was offered to the Bishop by Mother Mary Agatha, president of the University.

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St. Joseph's College, Philadelphia, reports that largely through the service of its Placement Office upwards of 80 per cent of the 1950 graduates are satisfactorily employed. The Placement Office is continually receiving calls for college trained men, especially those with non-draft status.

#### NEWSBITS

The ninth annual meeting of the Catholic Economic Association will be held at the Palmer House, Chicago, December 27, in conjunction with the annual meeting of the American Economic Association. The theme of the meeting will be "Monetary and Credit Problems in the Light of Christian Philosophy." . . . A correspondence course on fundamental Catholic doctrine for Catholics and non-Catholics, known as the Serra Correspondence Course, has been started by professors and students of Immaculate Heart Major Seminary, San Diego. . . . The Augustinian Fathers of the Assumption, known as the Assumptionists, celebrated the centennial of the community's founding in November.

## ELEMENTARY SCHOOL NOTES

### CHINA REDS SEEK CONTROL OF EDUCATION

Regulations which spell complete Communistic control of education in China was announced by the Communist regime, according to word received from Tokyo by the N.C.W.C. News Service.

One of the principles set forth by the Communist Ministry of Education states:

Mission schools which were founded by foreigners in the old China, and which have been carried on for many years may be allowed, for the time being, to continue on the condition that they truly observe the Common Program of the People's Political Consultative Conference of China and the country's educational policy and decrees, but the Central People's Government retains the right of taking them over under its own management, if circumstances should require it. On no account is it permissible to start new schools of such character.

The N.C.W.C. reports that although 125 primary schools have passed from the hands of the Church or simply ceased to operate, there are 1,800 still being conducted by missionaries throughout China.

So-called "prayer-schools," the small parish schools where children studied their catechism and prayers, have almost entirely ceased to exist. Over 3,000 of these functioned previously in China, reaching into all small villages and hamlets, and bringing elementary education along with religion to small groups of ten to forty youngsters. Travel difficulties and lack of funds, the latter occasioned by high taxation, forced the closure of most of these schools. Their loss is a most serious handicap in teaching religion to the children of Catholics.

### RACIAL TOLERANCE IS KEYSTONE OF SEATTLE SCHOOL

Racial tolerance is a fundamental lesson taught at the Seattle International House School which has only one grade with an enrollment of thirty-two young pupils.

These children represent a variety of races, colors, and creeds—white and Negro, Japanese and Chinese, Christian and

non-Christian. Tolerance for others is being inculcated in these boys and girls who work and play together in a happy group.

The school is under the direction of the Maryknoll Sisters who come to Seattle thirty years ago to work among the Japanese population. Before the onset of World War II, the school had 220 pupils enrolled in eight grades. When the Japanese were evacuated from the Pacific Coast to inland relocation camps after Pearl Harbor, the eighth grade was graduated and the school closed. Only a small percentage of these Japanese returned to Seattle at a later date. But the Maryknoll Sisters reopened their kindergarten this fall for thirty-two youngsters, aiming eventually to restore the eight-grade school.

#### NEW SCHOOL OPENS IN NORTH CAROLINA NEGRO PARISH

Dedicated last October was the new and modern St. Benedict the Moor parochial school for Negroes in Winston-Salem.

Bishop Vincent S. Waters of Raleigh congratulated the pastor, the Rev. Martin J. Collins, O.F.M., the Franciscan Missionary Union of New York, and all others who made possible the greatly needed school. Established in 1938 with a congregation consisting of only ten Catholics, the parish of St. Benedict now numbers 200 members with a school enrollment of 116 students.

Although the new building has eight completed classrooms, only five will be used this year because of a lack of teachers. Four Franciscan Sisters from Allegany, New York, comprise the faculty.

#### TEACHER SHORTAGE REACHES NEW HIGH

Figures, based on a nationwide survey conducted by the National Commission on Teacher Education and Professional Standards, indicate that the United States is confronted with the most serious elementary-teacher shortage in its history.

According to the Commission's report, 1,000,000 more children are attending elementary and secondary schools this year than last. Approximately 20,000 qualified elementary teachers are available, while 100,000 are needed.

Schools will need 1,000,000 teachers in the next ten years to meet an enrollment increased by 10,000,000. At the present

rate of preparation, only about 200,000 new teachers will be available.

#### LARGE CLASSES ARE WORLDWIDE PROBLEM

News from the World Organization of the Teaching Profession discloses the fact that bulging classrooms are a problem of educators the world over.

In Australia, schools are so crowded that classes are conducted on verandas, in sheds, and in hired halls sometimes at a considerable distance from the school. Infant schools average classes of forty-five or more, while the enrollment in primary classes is often over fifty.

Figures for the school population of some Latin American countries are startling. If all the children of primary school age were attending school in the Honduras, the number of children per teacher would be 150. If the same age group were in the schools of Colombia, the average class size would be 140. The situation would be similar in El Salvador, Guatemala, and Brazil where the average classes would number 131, 122, and 118 respectively.

#### INVESTIGATION SHOWS RELATION BETWEEN SUBJECT PREFERENCE AND SUBJECT ACHIEVEMENT

Recently reported in the *Elementary School Journal* is a study on the relation of children's subject preferences to their achievement in the same subjects. Over 1,600 children, equated according to chronological age and composite achievement, participated in the investigation.

In the first major analysis of the scores accumulated in this study, the percentages of pupils in the first (highest) quarter of achievement who preferred a given subject were compared with similar percentages of children in the fourth (lowest) quarter of achievement. In each treatment, the achievement range was based on achievement in the subject under consideration, and not on total achievement or on achievement in other areas.

A second comparison was made between the mean achievement scores of the group expressing subject preferences and the mean achievement scores of the group who had not indicated

preferences for the same subjects. These two comparisons were made in each subject area.

The results of the study show that both boys and girls who did well in arithmetic fundamentals, arithmetic problems, combined arithmetic, and spelling expressed greater preferences for these subjects than did pupils who made poor records in these subjects.

Boys and girls who expressed their preference for arithmetic problems, combined arithmetic, and spelling achieved better in these subjects than pupils who did not express such a preference.

Statistical analysis of the data derived from this study does not show conclusively that a pupil who achieves well in a subject has a particular liking for that subject, or that a pupil who expresses a preference for a subject will make a good record in that subject. However, the study does reveal a decided trend in favor of the preference groups.

#### ONE-TEACHER SCHOOLS NUMBER 75,000

According to a report, "The One-Teacher School—Its Mid-century Status," issued by the U. S. Office of Education, the United States is supporting 75,000 one-teacher schools.

High praise is due the one-teacher institution in view of the fact that it has aided in the realization of the American ideal that all citizens be provided with educational opportunities. Without this type of school, youth in sparsely-settled communities would be deprived of religious, educational, and recreational advantages.

The report points out that changes in rural life effected a continuous decline in the number of one-teacher schools from 196,000 in 1918 to 75,000 in 1948. Many states succeeded in decreasing their high percentages of this type of institution during the period between 1918 and 1928. North Carolina and Florida, for instance, eliminated nearly 60 per cent of their one-teacher schools, while Indiana recorded a decrease of 50 per cent during these years. A 40 per cent cut in the number of these schools was reported by New Jersey, Ohio, and South Carolina. California, Delaware, Georgia, Mississippi, Nevada, New Hampshire, Tennessee, Texas, and Utah each eliminated 30 per cent of their one-teacher schools during the same period.



Nevertheless, the one-teacher institution still serves about 1,500,000 boys and girls in the United States, and consequently should not be considered as an insignificant educational agency.

#### UNIQUE CLASSROOM ARRANGEMENT PERMITS MAXIMUM LIGHTING

Described in the October issue of *School Board Journal* is a novel feature in school-building construction. Designed with a view to achieving better lighting at lower cost, an eight-room elementary school was constructed with classrooms in the form of skewed parallelograms instead of in the ordinary rectangular shapes.

The unusual arrangement permits light from windows to strike the front wall and chalkboard. Built-in bookcases at the outside front corner of the room provide a shaded area where the front wall of the room otherwise would be subjected to considerable glare. Supplementary light is provided by high clerestory windows on the side of the room facing the main windows.

#### RESEARCHERS CONTINUE STUDY OF CHILDREN'S TEETH

Aided by a research grant of \$18,500, recently awarded by the United States Public Health Service, the University of Chicago has continued its experiment to discover whether sodium fluoride added to drinking water prevents tooth decay in children.

Begun during the year 1947 in the city of Evanston, Illinois, the investigation will take twelve more years to complete. By following the dental health of children born and reared in Evanston, the researchers hope to learn whether fluoride retards tooth deterioration.

#### EDUCATOR REMIND SCHOOLS OF MAJOR RESPONSIBILITY

"Schools of today must devote their energies toward world understanding and cooperation as never before," states Wilhelmina Hill, Division of Elementary and Secondary Schools of the Office of Education, in a recent issue of *School Life*.

Children in the primary and intermediate grades are capable of achieving this understanding if a proper approach to the problem is made. In the elementary grades, boys and girls learn



incidentally many things about peoples of the world. Food, toys, newspapers, radio, television, foreign visitors, letters, music, stories, and art offer practical media through which the study of these peoples can be made meaningful and realistic. Wherever they live, pupils of elementary-grade age are interested in other children. The problem of developing world understanding might be solved, at least partially, if teachers would capitalize on this natural interest of boys and girls.

Hill further points out that elementary social studies curricula offer countless, excellent opportunities for teaching the meaning of international neighborhood. The study of regions in various parts of the world is proposed in many fourth-grade courses, while numerous sixth-grade programs provide for the study of peoples who live in different parts of the Eastern hemisphere. Through the use of modern "know-how" in communication, transportation, international exchanges, and teaching techniques, social studies learnings can result in the desired goal of a better understanding and appreciation of other nations and peoples.

#### — NEWSBITS —

Boys and girls between the ages of eight and twenty spend \$450,000,000 a year out of their own pockets. . . . The best time for book bazaars is during the last week of November or the first week of December according to a book bazaar manual now being distributed by *Scholastic Teacher*. . . . Cathedral School of St. Paul, Minnesota, has published a pictorial brochure which effectively depicts the daily activities of boys and girls attending the school. . . . Total 1949 textbooks sales were approximately \$139,600,000, a gain of 5 per cent over 1948. Of this total, elementary and high school textbook sales were estimated to be \$88,300,000, an 8 per cent increase over 1948; and college textbook sales \$51,300,000, a 0.5 per cent increase over 1948. . . . On behalf of Britannica Junior, Encyclopaedia Britannica, Inc. is sponsoring a new television program "The Tales of Captain Brit" each Sunday over WNBQ from 4:45 to 5:00 P.M., Central Standard Time. The show features a sea captain who spins yarns based on amusing and sometimes surprising facts about well-known person, places, and events.

## NEWS FROM THE FIELD

### U. S. POLICY-MAKERS TO GET COPIES OF PICTORIAL REVIEW OF CATHOLIC EDUCATION

The National Catholic Educational Association has announced that it will present copies of *These Young Lives*, a pictorial review of Catholic education in the United States from the first grade to the college and seminary, to American policy-makers to show them the aims and accomplishments of Catholic schools. Prepared under the sponsorship of the Department of Superintendents of the Association, the book was written by Don Sharkey and is published by W. H. Sadlier, Inc., of Chicago and New York.

Those who will receive copies of the book include governors, chief state school officers, mayors, bankers, editors, and newspaper columnists. Copies of the book will be available for Catholic readers as well.

### SUPERINTENDENTS MEET IN WASHINGTON

The annual meeting of the Department of Superintendents of the National Catholic Educational Association was held in Washington, D.C., November 8 and 9. The topics discussed at the general session were: "Focal Point of Public Relations for Catholic School Superintendents," "Problems of Accreditation for Catholic Colleges and Secondary Schools," and "Seminary Courses in Relation to the Education of Priest Teachers." Sectional sessions were concerned with such topics as "Life Adjustment," "School Buildings," "Teacher Training," and "Administration and Supervision." One of the research projects endorsed by the Department as a companion study to *These Young Lives* is a study of the administration of diocesan school systems.

### MIDCENTURY WHITE HOUSE CONFERENCE ADVISORY COUNCIL TAKES STRONG STAND FOR RELIGIOUS EDUCATION

A strong stand in favor of spiritual and religious education was taken by the Advisory Council on participation of national

organizations in the Midcentury White House Conference on Children and Youth at a meeting in Washington, October 31. The Advisory Council, representing 462 organizations that have some concern with education and youth, adopted the following recommendation after a hot fight to have it thrown out:

The Conference should reaffirm the right of every child or youth to a religious education in accordance with the wishes of his parents. Educators in public and religious schools should meet to explore the areas for cooperation in order to enable a child to receive such religious education without mutual interference with each other's purposes and functions. Spiritual and religious education is a most essential influence in the development of a belief in God and eternal values, of a healthy personality, in the forming of personal ideals, in shaping attitudes toward civic responsibility, in understanding other peoples, and in achieving an outlook on life. To provide for such education is the mutual responsibility of parents and religious educators.

More than twenty Catholic organizations are represented in the Advisory Council, which met to make recommendations to the Midcentury White House Conference on Children and Youth. The conference, which is held every ten years, will convene in Washington, December 3 to 7.

#### PUBLIC SCHOOL LEVY BACKED BY BISHOP

Catholics always are interested "in supporting any move that is made to insure a more efficient and better service in our public schools," Bishop John K. Mussio of Steubenville declared in a recent pastoral letter. Directed to the clergy and faithful of the diocese, the Bishop's pastoral called attention to a special school levy being placed before the citizens of Steubenville by referendum in the recent election. The pastoral stated:

We believe in proper salaries for our teachers; we believe in adequate equipment in our classrooms and laboratories; we believe in providing the best in books, charts and other auxiliary aids to learning. For us to fail in providing this necessary support to the public schools is for us to fail our community. I have repeatedly said that our Catholic people are good citizens, ready always to support every reasonable appeal made to them for the support of any institution, agency, or organization that means a better community today and a more secure life tomorrow.

### SCHOOLS CONDUCT EXPOSÉ OF COMMUNISM AFTER BISHOP BANS CRUSADE FOR FREEDOM

A course of "well-defined and clear-cut exposés of the evils of communism" is being given in schools and churches of the San Diego diocese at the direction of Bishop Charles F. Buddy in the wake of his refusal to permit the Crusade of Freedom to campaign for signatures in the schools. The Bishop asserted that he considered the Crusade an "empty gesture."

In a letter to his clergy, Bishop Buddy ordered that daily classes from the fifth grade through high school, continuing until Christmas, be conducted to expose the evils of Communism. The Bishop also instructed that each Sunday, sermons dealing with the Communist danger be preached in each church of the diocese. He recommended that the courses and the sermons be based upon the Papal Encyclicals, emphasizing the dangers of Communism.

An editorial in a recent issue of *The Southern Cross*, San Diego diocese newspaper, asserted that "the current Crusade for Freedom leaves us cold," and is an "ill-advised venture" which lacks "prudent judgment." The editorial recalls the heroic death of Pfc. John J. McCormick, product of the parish school of Collingdale, Pa., and the now-famous letter he wrote to his three daughters telling "why he counted it a privilege to defend the rights of free people trampled under the feet of tyrants. . . . If something need be done to inspire love of freedom, let copies of Private McCormick's immortal message be circulated, read and stressed in every classroom in our land."

### PROTEST NAMING OF MONSIGNOR TO EDUCATION BOARD

Directors of the Massachusetts Council of Churches, representing ten Protestant denominations, have before them a resolution passed recently by the members of the Council protesting Governor Dever's appointment of the Rt. Rev. Cornelius T. H. Sherlock, superintendent of schools in the Archdiocese of Boston, to the State Board of Education.

The resolution stated that Monsignor Sherlock's position "disqualifies" him from serving on the state board:

Msgr. Sherlock, as an official of the Roman Catholic school system, is required to support a program under which Roman Catholic children are withdrawn from the public schools. Thus his allegiance to the theory and practice of public education can at best be only partial. It is on this ground that we make vigorous protest against this unfortunate appointment.

### 1,500 CATHOLIC TEACHERS MEET

Some 1,500 members of the Catholic Teachers Association of the New York Archdiocese received Holy Communion in a body at St. Patrick's Cathedral on November 5. They later met at the Association's annual Communion breakfast at the Hotel Commodore and heard addresses by Msgr. John S. Middleton, secretary of education of the Archdiocese; Dr. William S. Jansen, New York City superintendent of public schools; and Frank Sheed, author and head of Sheed and Ward publishing house.

### 500,000 WOMEN PLEDGE TO RID CHICAGO OF INDECENT LITERATURE

Chicago's 500,000 members of the Archdiocesan Council of Catholic Women have been reenlisted in a campaign to rid the city of indecent "comics," books, and magazines. The action was taken after His Eminence Samuel Cardinal Stritch addressed a meeting of 300 leaders in the decency campaign which he inaugurated two years ago. A report read at the meeting stated that 56 objectionable "comics," 122 filthy pocket-size books, and 98 indecent magazines are being circulated in Chicago neighborhoods. The Council's plan called for a survey of publications offered for sale on the city's newspaper and magazine stands, to be followed by a move to enlist the voluntary cooperation of merchants for removal of publications found objectionable.

### FLORIDA SCHOOLS EXEMPT FROM BUSINESS ZONING RULES

The Florida Supreme Court has denied a rehearing petition on a recent decision that building restrictions for business enterprises usually cannot be applied against churches and schools.



This makes the decision final, although subject to appeal to a higher court. City of Tampa authorities had refused to issue a permit to Jehovah's Witnesses to erect a church, alleging that the plans did not provide adequate off-street parking facilities. When the Circuit Court of Hillsborough upheld the city, the case was taken to the State Supreme Court where the earlier decision was thrown out. In his decision of October 6, Supreme Court Justice Glenn Terrell said that "democracy as we know it has never existed among the unchurched," adding: "There is not one solitary fundamental principle of our democratic policy that did not stem directly from the basic moral concepts as embodied in the Decalog and the ethics of Jesus."

#### SCHOOL GOES TO PUPIL

A seven-year-old girl of the second grade in St. Charles school, Oakview, Pa., now attends school merely by turning a switch. Recently released from the hospital after an attack of polio, the little girl must remain away from school for a year. But until then she can take part in her classroom studies through the medium of one of the Bell Telephone System's latest developments, a special "shut-in" service which makes it possible for her to hear what goes on in the classroom and at the same time allows the teacher and other students to hear her. The new service is the first of its kind to be used in the Philadelphia area. Arrangements for the service were made by the Rev. John J. Ford, pastor of St. Charles parish.

#### NEWSBITS

The honor of Domestic Prelate was conferred recently on the Rev. Thomas V. Cassidy, superintendent of schools in the Diocese of Providence. . . . The first annual "Catholic Authors Day" will be nationally observed on February 20, 1951, under the sponsorship of the Gallery of Living Catholic Authors. . . . A century of progress has seen educational facilities of the Diocese of Wheeling increase from 3 schools to 48 elementary schools, 18 high schools, and 4 orphanages. . . . The Rev. Edward F. Garesche, S.J., president of the Catholic Medical Mission Board, observed his golden jubilee as a Jesuit on November 18.



## BOOK REVIEWS

DE LA SALLE, SAINT AND SPIRITUAL WRITER by W. J. Battersby.  
New York: Longmans, Green and Co., 1950. Pp. xx + 207.  
\$2.50.

This is a companion but separate volume by Brother Battersby, London Christian Brother, which complements his first volume on *De La Salle, A Pioneer of Modern Education*. This second volume, here under review, consistent with its title, avoids repetition of the first in all except for the main outline of De La Salle's life to concentrate on the heroic sanctity of the great founder of the world-wide religious Institute of the Brothers of the Christian Schools, quite apart from the practical aspect of his life as a pioneer Christian educator of poor boys and founder of what we now know as normal schools for the preparation of teachers for their high calling. The author carefully traces all the seventeenth-century French influences which in the Providence of God went to make the Saint who was officially canonized on May 15, 1900, 221 years after his death. On May 15, 1950, Pope Pius XII, at the behest of the Institute, solemnly proclaimed St. John Baptist De La Salle as "Patron of All Teachers." This fact is an important reason for a careful scrutiny of those elements in the inner life of this man as the source of his educational theory and practice.

The influences here studied in the life of De La Salle are those of the so-called French school of spirituality which the future saint so thoroughly imbibed in his studies for the priesthood at St. Sulpice in Paris. The chief feature of the school as founded by the French Cardinal Bérulle was the cultivation of a life in accord with the dictates of the spirit of faith, that is to say, the living of the principles of Catholic faith, as distinguished from a mere passive acceptance of them. Thus De La Salle could say, "Providence must make the first step, and I am content when it appears that I act according to its dictates." Hence, when he saw the necessity of forming the teachers he was training for his free schools for poor boys in the cities of seventeenth-century France into a unique religious institute, he not only incorporated into the Institute's rule of life all the traditional

elements of monastic life as indicated in the various monastic rules of the time, but he lays down very specific directions for a very thoroughgoing life by the spirit of faith. Thus was inculcated that sense of high dignity of the teacher's calling so constantly emphasized by the heads of Christ's Church and in so many official utterances from all sources. His brothers are "the ambassadors and ministers of Jesus Christ." This high sense of dedicated service flowed over to the students. The teacher was to teach by what he is as a person. In every pupil the teacher must see by faith the image of the Son of God and in that vision he could be sustained against every difficulty. De La Salle and his sons knew such difficulties without number. Mental prayer and perfect obedience were given as the great means of living by the spirit of faith together with devotions especially appropriate for the teachers of the young, i.e., devotion to the Holy Child and to His Mother. The opposing evil influence of Jansenism with all its depressing hopelessness is also here carefully studied to bring into relief the saint's complete unequivocal acceptance of every teaching of the Church.

Brother Battersby has written an inspiring volume that may serve as a fine book of meditation for the Christian teacher of today whose opponent in secularistic indifference may be different from the evils that confronted a saint in seventeenth-century France but who must use very much the same weapons of completely dedicated service if he is to succeed after the manner of De La Salle in his day. There is still no other way of blotting out spiritual evil save by a corresponding spiritual goodness. If this author's high admiration for his spiritual father in God is evident on every page, who shall say that he has overstated his case now that the Church has declared his hero a saint? *Roma locuta est.*

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GUIDANCE OF RELIGIOUS by Rev. Ignaz Watterott, O.M.I. Trans. from the German by Rev. A. Simon, O.M.I. St. Louis: B. Herder Book Co., 1950. Pp. x + 426. \$6.00.

The subtitle of this work, *Considerations on the Duties of Religious Superiors*, offers a more specific idea of its subject

than the title itself, and it comes closer to what is implied by *Ordensleitung*, the original title of the book in German. We have here a series of conferences given by the author to religious superiors in order to remind them of their duties, to discuss their problems, and thus fire them with zeal for a better fulfillment of their sacred obligations and for a more satisfactory solution of their difficulties. The forty chapters of this volume seem to have been originally just as many meditations or conferences for a retreat of ten days. This should explain the unnecessary bulkiness of the book, for many of those chapters are very loosely connected with the subject, but they can be explained as part of a retreat; such are the chapters on each of the theological and moral virtues, the Holy Eucharist, the Blessed Virgin.

The author, himself a superior, speaks with experience of problems of religious superiors. His observations are interesting and convincing: "Dignity flees from those that rashly seek it and strive after it, whereas dignity comes to those trying their best to escape it, as if it felt secure and safe in their hands." The day a superior convinces himself of the superiority of his qualities and merits, he becomes useless, for the spirit of God is not guiding him any longer. Superiors who hold office for life, and those who manage to be reelected over and over again, "run the risk of becoming domineering, inconsiderate, and uncharitable toward their subjects, especially towards those they do not like." On the other hand, "meekness, humility, and a tender charity are most apt to secure them (the superiors) the confidence of their subjects."

Religious superiors of any rank will do well if they do not deprive themselves of both the inspiration and the guidance contained in this work.

PASCAL P. PARENTE

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THEATRE FOR CHILDREN by Winifred Ward. Revised ed. Anchorage, Ky.: Children's Theatre Press, 1950. Pp. 317 \$3.50.

Intended as a companion volume to Miss Ward's *Creative Dramatics*, this book is a fairly complete text which indicates, if it does not exhaust, practically every detail connected with the starting and maintaining of a children's theater.

First published in 1939, it has been revised to include the latest information on children's theater groups in the United States, as well as an expanded play list to guide those in search of proper material.

"Proper material," Miss Ward emphasizes, demands the selection of plays aimed primarily, if not exclusively, at children. Such plays, she adds, must abound in action and must avoid the subtleties and symbolism which can be found in adult drama. Children have a natural capacity to enjoy and appreciate stage productions, she says, and hence deserve the opportunity to realize the fulfillment of this capacity.

Her treatment of how to operate a children's theater is, to say the least, copious. Every consideration is included, from the selection and production of the play to a few tips on how to keep the children entertained between the acts. The impressive number of children's theater activities which have developed in recent years is an encouraging sign, the author says, that this long-neglected aspect of the drama at last is coming into its own.

Miss Ward warns the would-be director or producer that children's plays should be chosen for their appeal to one of three age levels: from six to nine years, from nine to twelve, and high school age. Ideally, each group should have the benefit of a play proper to its intelligence, since it cannot be expected to appreciate what would appeal to another age group.

The author, assistant professor of dramatic production at Northwestern University, speaks of her subject with authority. She is director of the Children's Theater of Evanston, Illinois, and supervisor of dramatics in the elementary schools of that city. Her lucid text is aided by drawings by Charles Vance and by several photographs.

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ENGLISH MASTERPIECES: AN ANTHOLOGY OF IMAGINATIVE LITERATURE FROM CHAUCER TO T. S. ELIOT under the general editorship of Maynard Mack. New York: Prentice-Hall, Inc., 1950.  
Vol. I. *The Age of Chaucer* edited by William Frost. Pp. 338.  
Vol. II. *Elizabethan Drama* edited by Leonard Dean. Pp. 334.  
Vol. III. *Renaissance Poetry* edited by Leonard Dean. Pp. 340.

Vol. IV. *Milton* edited by Maynard Mack. Pp. 340. Vol. V. *The Augustans* edited by Maynard Mack. Pp. 342. Vol. VI. *Romantic and Victorian Poetry* edited by William Frost. Pp. 336. Vol. VII. *Modern Poetry* edited by Maynard Mack, Leonard Dean and William Frost. Pp. 312. \$7.85 for the set.

As anthologies go (no anthology is completely satisfactory) this one is quite admirable. The texts gathered in it have been selected in terms of their value as literary works of art, and the volumes are not cluttered with pieces whose importance to the historian may be considerable but which are useless to the instructor approaching the poem primarily as a poem and not as an archeological specimen. A distinct effort has been made to include complete works (on the principle again that if a work is a work of art, it must be considered as an integral whole) and excerpting has been kept to a minimum. "Where cutting or selection was necessary," the editors tell us, "an effort has been made to preserve what is crucial for an understanding of the artistic value of the whole piece." They have not included novels, "since they cannot be condensed or excerpted satisfactorily."

The introductions to the individual volumes are helpful, better, in fact, than any corresponding introductions with which this reviewer has had experience. Still, without cavilling, we can ask that what is good be made even better. The theoretical foundations of these introductions could be improved. The editors describe the series as "an anthology of imaginative literature" and they tell us that "the introductions try to focus the reader's attention on what is imaginatively interesting and valuable in the various selections." "Imaginatively interesting and valuable" is an imprecise way of describing the specifying characteristics of literary works of art, and the weakness in thinking about the nature of the poetic object which it suggests may well be the reason why the authors of these introductions have not moved even closer to the purely formal approach to literature implied in their introductions. For these introductions do emphasize problems of structure and technique, but they would be better if they gave us more such discussion and more systematically.



A word of special commendation should be added about the notes in the final volume—on modern poetry—a very helpful apparatus for the young student. The notes on *The Wasteland*, for example, are the most complete I have seen.

Some question might be raised about the quantity of reading here, if this anthology is to be used in the traditional sophomore survey course as it appears it must since the individual volumes are not complete enough for author or period courses or for the Reading List. I do not think this is a well founded objection. Where the sophomore course is a failure, the reason is seldom that the student has been made to read too much or that he has been overwhelmed by large works. Rather the opposite is true. We too often give him, in Eliot's phrase, "the debris of poetry rather than the poetry itself." The quantity here is a virtue in the text rather than a weakness.

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THEOLOGIA NATURALIS by Gerard Esser. Techny, Ill.: Saint Mary's Mission House Press, 1949. Pp. xvi + 270. \$3.00.

Some authors designate this treatise on God, as He is attained by the light of human reason alone, by the term *theodicea*. This designation was introduced into technical philosophy by Leibnitz in his writings against Bayle and means, from the Greek, a defense of God's rights. The designation *theologia naturalis* for this branch of philosophy occurs in the *Antiquitates rerum humanarum et divinarum* of the learned Terrentius Varro, and it was St. Augustine who preserved it from the philosophy of the Ancients and perpetuated it through his discussion of it in his *De Civitate Dei*.

At the outset of his book the author supplies us with some useful information, not always found in treatises on the subject; viz., (1) with a fairly good bibliography, containing the more recent books and articles upon the subject; (2) with a brief historical sketch of theodicy from the early Greeks to modern times. If Greek philosophy was incorporated into Christian thought (think of St. Augustine and Neo-Platonism; think of St. Thomas and Aristotelianism) and thereby survived through the ages to



become again today an independent study, it was on account of the theistic elements it contained.

The Christian Apologists recognized the *spermata*, the seeds, of truth in the writings of the Greek philosophers and demonstrated to them that reason attained its highest perfection and form in revelation. Origen seized upon philosophy as God's supreme instrument for the rational exposition of truth and was able to combine the revelations of Moses and the prophets concerning God and the theistic rationalizations of the Greek philosophers. St. Augustine, the greatest philosopher and theologian of the Patristic period, threw the doors wide open to philosophy, leaning heavily upon Plotinus; the African bishop's accomplishments in wedding faith and reason remain for both a perennial blessing.

St. Augustine was acquainted with the following arguments for God's existence: the eudaemonical (*De beata vita*, 2, 11; P.L. 32, 985); the ethnological (*In Jo. Ev. tr.* 106, 4; PL 35, 1910); the teleological (*Sermo* 141, 2, 2; PL 38, 776); the cosmological (*Confes.*, 11, 4, 6; PL 32, 811). He concedes that man is able, by the natural light of reason, to ascend to God from the created universe (*Confes.*, 10, 6; PL 32, 782 f.; 811) but he prefers to reach him through the immutable and eternal truths which, having no foundation in the contingent, must find their origin and support in the necessary and eternal Being (*De Trin.*, 9, 7, 12; 12, 2, 2; PL 42, 967; 999).

It is uncertain whether the word *theos* is derived from the Greek word indicated by the author on page 2; the early Greek Fathers—Theophilus, Clement of Alexandria, Eusebius, Dionysius of Alexandria, Basil, Gregory of Nyssa, Gregory of Nazianzus, etc.—who were closer to Greek than we are, present several discordant derivatives, and they all seem to be fanciful. It is likewise disputed among some of the best scholars of St. Augustine whether he taught the theory of illumination in the sense exposed; for example, E. Gilson believes that he did, whereas C. Boyer, to mention but two outstanding men, is of the opinion that Augustine's epistemological teaching is the same as that of St. Thomas, although dressed in Platonic phraseology. Speaking of ontologism, it would be well to include the representative of this country, Orestes Brownson.

It is needless to recount or analyze the contents of the book, since it follows the pattern of our philosophical textbooks on this subject, or the theological works on *De Deo Uno*. *Theologia Naturalis* is obviously intended for seminarians; it will render good service to the philosopher as well as to the theologian. The author attempts to bring the subject treated up to date and to take cognizance of the religious and philosophical thought of the Anglo-Saxon world. The Latin is limpid, and the price of the book adjusted to the student's scrumpy means.

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L'ÉDUCATION DES FEMMES DU DIX-SEPTIÈME SIÈCLE by Sister M. Francis Beirne, O.P. Irvington, N.J.: Washington Irving Publishing Co., 1950. Pp. 78.

This small volume written by the chairman of the department of languages at Caldwell College serves a twofold purpose. It is offered primarily to students of French in secondary schools. To college students who have chosen education as their field of concentration it should prove serviceable as a reference work or text.

Dealing with the seventeenth century which was remarkable for the founding of numerous teaching organizations of men and women—in fact the communities of women were more numerous than those of men, especially in France—this book at the same time affords glimpses of history following the period from the time of the Council of Trent to the last decade of the sixteenth century. The Tridentine regulations resulted in an intellectual, moral, and religious reformation of Catholic life and prepared the way for greater progress in Catholic education. The older religious orders renewed their educational efforts and new orders and congregations entered the field.

This book contains ten chapters within which the three principal currents in the pedagogy of seventeenth-century France, Catholic, Jansenistic, and Protestant, are revealed. St. Francis de Sales and St. Vincent de Paul are fittingly treated in the first and second chapters, while the educational opinions of the Port Royalists, Molière, Madame de Sévigné, L'Abbé Claude Fleury,

Fénelon, and Madame de Maintenon are adequately discussed in subsequent chapters. The propositions appended to the text, as well as the bibliography, should not only prove stimulating to instructor and student for further discussion and reading but should also awaken in them an interest in becoming better acquainted with Catholic aims and objectives in education.

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— BOOKS RECEIVED —

*Educational*

Blegen, Theodore (ed.). *Counseling Foreign Students*. Washington, D.C.: American Council on Education. Pp. 58. \$0.75.

Brown, Francis. *Issues in Education*. Washington, D.C.: American Council on Education. Pp. 37. \$0.30.

Dugdale, Kathleen. *A Manual of Form for Theses and Term Reports*. Bloomington, Ind.: Indiana University. Pp. 58. \$2.00.

Grace, Alonzo (ed.). *Leadership in American Education*. Chicago: University of Chicago Press. Pp. 137. \$3.25.

Gray, William (ed.). *Keeping Reading Programs Abreast of the Times*. Chicago: University of Chicago Press. Pp. 247. \$2.90.

Jones, Vernon. *Character and Citizenship Education*. Washington, D.C.: National Education Association. Pp. 149. \$1.00.

Peters, Alison. *How to Pass College Entrance Tests*. New York: Arco Publishing Co. Pp. 192. \$2.50.

Robertson, F. O. *Health Services in State Institutions of Higher Learning in Mississippi*. Washington, D.C.: American Council on Education. Pp. 70. \$1.00.

Schorling, R. and Wingo, G. *Elementary School Student Teaching*. New York: McGraw-Hill Book Co. Pp. 452. \$3.75.

Sears, Jesse. *The Nature of the Administrative Process*. New York: McGraw-Hill Book Co. Pp. 623. \$5.00.

Selover, Margaret and others. *Introduction to Testing and the Use of Test Results*. New York: Educational Records Bureau. Pp. 107.

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